1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

281 [412] have been cut along each border of the neck, aids in stretching this tough section of the hide. Excess moisture is scraped off.

Tan has been previously prepared. Fresh deer brains are roasted 281 and mixed into a ball of yucca fiber. The raw marrow from the spinal 237 canal is mixed into another ball. After being dried on the coals, these will keep indefinitely. The brain is used before the marrow. The brain and marrow of a single deer is ample to tan its hide; half is sufficient, but if the skin is not soft enough, more must be used.

One of these balls is worked up in cold water into a soapy liquor. 281 Spraying mouthfuls of this over the hair side, as well as the flesh side at the ends, the skin is rolled up from the neck and tail inward. The legs which protrude from the double roll are wrapped around it to prevent drying out. After being set aside long enough for the tan to soak through, it is spread in the sun, hair side up, to dry somewhat. Now it is straightened, hung over a rail in the sun, and vigorously rubbed and pulled until soft and pliable. The seated tanner catching the skin under his feet stretches it in every direction. Rubbing and working with the fingers creates considerable friction which presumably melts the grease well into the pores. After a second working over the whole surface, it is laid flesh side up to dry in the sun. While rubbing the skin, at which [476] several friends may help, they sing:—

[539] Wâtim'a wa'a'agadj ahâwamuhavi
(a hero's name) he walks up in the water (i.e., the Colorado).

ya'i'vu'i'wlθa'

This completes the tanning, which occupies the day. During the whole process care has been taken to prevent the white skin from being soiled, resting it on an old blanket or heap of leaves. Skins are traded while yet a little stiff, i.e., without the final rubbing,* presumably because the [438] fineness of finish depends solely on the amount of labor one wants to expend on it—and this is left to the ultimate consumer.

If it is desired to stretch the skin somewhat, little slits are cut entirely around its edges, and it is buried in damp earth over night, and pegged out in the morning. Moccasins, etc., which stiffen after a wetting, [294] are similarly buried over night and worked pliable in the hands next day.[1]

Mountain lion and deerskins are also tanned with the hair on. The skin is fleshed, after a little water is blown over the flesh side to soften it. (It must never be soaked.) After brain tan is sprayed over the flesh

[171] [1]The Navaho bury moccasins in the earth to make them pliable (Franciscan Fathers, 308).

CHAPTER II

INFANCY AND CHILDHOOD

Infancy

Children of both sexes are desired by the Havasupai. A man usually wants a boy to help him eventually in his work, but if the baby is a girl, the mother is glad that she can look forward to the assistance of a daughter. It is said that after a baby is a few weeks old the parents "don't care what kind it is." Men usually pay a little more attention to an infant boy than they do to a girl, and this difference increases as a child grows older and becomes more closely associated with the parent of the same sex in all sex-defined activities. 842

Birth Customs

At birth a baby is received on a blanket placed beneath his mother for this purpose. One of the women assisting with the birth, usually the baby's maternal grandmother or another close relative, ties the umbilical cord 1 to 1 1/2 in. from his body before severing the cord. After bathing the infant in warm yucca suds, an attendant dusts his navel with powered red ocher, obtained in lumps from a secret place and ground on a metate. (In summer, a baby's entire body is frequently rubbed with powdered red ocher to prevent prickly heat.) 844 [515] [278] [854]

To insure that a baby's face and head will be well formed, and that his back and limbs will grow straight, an attendant deftly pretends to shape his face, head, and body with her fingertips. She lightly smoothes the brow and cheeks, points the chin, heightens the bridge of the nose, lengthens the ear lobes, raises the hard palate, and pinches the gums. She rounds the head with special attention to reshaping any temporary deformity of the skull resulting from the birth process, although no pressure is applied. With long strokes, she straightens the back, the arms, and the legs. The baby's face and body then may be colored with red ocher powder or with a paste, formerly a mixture of red ocher and deer fat, but now a compound of red ocher and any available grease, such as lard or cold cream. 856 [854] [302] [386]

Use of the Cradleboard

A cradleboard is made ahead of time by a female relative of the baby's mother or father, preferably his maternal grandmother. If neither parent has a close relative among the few remaining skilled weavers in the Havasupai tribe, the cradleboard is obtained by trade or purchase from one of these weavers. 854 [302] [438]

343 ries, which, sometimes miles away from
172 the permanent village, and often in
almost inaccessible places, everywhere
occur in nooks and shelves throughout
the cañon. Equally interesting are
342 the strange, conical little sweat-houses,
343 built of sticks, grasses, etc., and closely
roofed with dirt, as well as the bark and
cedar-brush wigwams and shelters, which
[224] the Ha-va-su-paí build far and wide, dur-
[221] ing their winter hunts, throughout the
forest-covered plains of the desert above
and around their cañon.

●438 For a few years past, the Ha-va-su-
paí have been in the habit of procur-
ing, by barter with the Hua-la-pai, cast-
off soldier and other American clothing,
which is worn to a considerable extent
291 by the men. The native costume, how-
ever, is not rare. It consists simply of
a coat made from a single deerskin, a
transverse slit in the centre serving as
neck-hole; the sleeves, of two pieces of
the same material, heavily fringed, are
attached to the edge of the skin, either
side of the neck-hole, and open down as
as far as the elbows. Save the seams
at the shoulders and from the elbows
to the wrists, no sewing is necessary in
this peculiar coat; yet it is made to fit
admirably by means of a belt or band,
with which the ends falling down front
and back are gathered about the waist.
Add to this the breech-clout of soft,
fringed doe-skin, wild-cat or rabbit skin,
close-fitting leggins fringed down the
front, — though quite as often the legs
are bare, — and a pair of heavy, doubly
or trebly, raw-hide-soled moccasins of
buckskin, which reach above the ankles
like buskins, and the dress of the Ha-
va-su-paí man is complete. To all this,
[554] however, the Pueblo blanket is an addi-
tional luxury, possession of which is in-
dispensable to good standing in the tribe.
The dress of the women is yet more
simple. It consists of a long fringed
apron of red buckskin, buttoned toget-
her behind, extending from the breast —
where it is secured by a strap around